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BAPTIST RECORD.

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SOUTHERN BAPTIST RECORD

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T. A. FUGAN, GENERAL AGENT
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at which time it will not be paid.

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Advertising rates, fifty cents an inch.

EDITORIAL.

NOTES AND COMMENTS

Our prayer is that your efforts
may be crowned with much suc-
cess. Thank the Lord for the
prayers of our brethren.

Bro. Leavell has a fine school,
and I shall believe in him."—L. S.
Foster. We are not surprised at
either. He is the man to get up a
fine school and to inspire confi-
dence.

What we need most for faithful
service is probably a greater desire
for it. That greater desire will
lead to more earnest prayer for di-
vine grace and that grace will be
sufficient for every emergency,
whether it be lack of time or press
of business.

Bro. M. T. Martin, in a private
note, makes mention of a good time
at the Minister's Institute at Tups-
ter. He is now at Macon with Bro.
Spencer in a protracted meeting.
May the Lord "make bare His holy
arm" in the salvation of many
souls.

The boastful scientist scoffs at re-
ligion because it offers to do as much for the hu-
man as for him, but relig-
ion goes on its way rejoicing
saving the lowly and ignorant
and leaving the high-minded and
worldly-wise stranded on the rocks
of their own folly.

Bro. L. S. Foster reports church
and school matters as "moving on
nicely" at Carrollton, notwithstanding
the "hard times." All times
are in the Lord's hands. Why then
may it not always be so with His
people if they trust in Him and do
the best they can? Has He not
said it?

There is no good in being hyper-
critical either to the supercilious
critic or his readers or hearers. No
one is silly enough to suspect that
he is within a degree of the excel-
lence that his lofty standpoint sug-
gests, besides he is in danger of los-
ing something of the little reputa-
tion he may have to have.

HISTORIA, an illustrated monthly
magazine, of Historical Stories,
for young people, is one of the best
things of the kind we have recently
seen. It is packed with historical
information in the narrative
form and cannot fail to interest the
young people. It is a million of
miles ahead of the dime novel and
the whole "blue back" lay out of
sentiment and dirt. It is published
at Chicago at \$1 per year, en-
closing which, write to HISTORIA,
Chicago, Ill., and get it and see for
yourself.

We have never had much in com-
mon with Mr. Blaine in politics—so
far as we have any politics—but we
cannot well repress a disposition to
express our sympathy with him in his
domestic troubles. No man
who has any pride or hope in the
future of his children—and who
has not?—can tamely submit to
their being drawn away from the
honorable lines and methods of
character-building which he had
marked out, and into such as can
only result in disappointment and
unhappiness, and that too by wily
intrigue and scheming fortune hun-
ters.

It is said that the tail of a snake
does not die until after sunset,
even though its head has been
crushed early in the day. Now if
that Louisiana Lottery is the "cana-
conda" that it is represented to be
and who will say it is not?—it
might be well for the vigilants of
that State to set up with it until
the sun goes down on election day,
lest it might, notwithstanding its
broken head wriggle itself back in-
to life. The safest way to keep it
dead is to cut it off from its friends
—beat them at the polls.

Surely no one can read Brother
Ellis's earnest appeal without being
prompted to send help at once to
the young preachers at Mississippi
College. If a great many would
send each a little the pressure
would soon be relieved. There never
was a better chance to do a greatly
needed good.

OUR OBSERVATORY

We note a pleasant call from
Bro. T. R. Paden, of Sparta. He
was en route to Balls Springs
where he is to take the place in
that excellent school which has
been so efficiently filled by Bro. J.
P. Williams. He is one of our Mis-
sissippi College men and appears
in every way well qualified for the
important work he undertakes. We
wish him well in his new field.

A subscriber writes: "I have
more papers than I can read—
please stop THE RECORD." We
wonder: Is he a Baptist? and if so
is he taking any interest in our
great work in the State? and if so
what papers does he read? Ah, be-
loved, you had better keep in touch
with your brethren who are in co-
operation with the Master, even
though you read fewer stories and
less politics.

A certain ex-Governor of one of the
new States said the other day: "In
caucuses discussions, the presence of
a few ladies is better than a whole
squad of police." That depends
upon what they are there for. If
they are there as "ladies" and not
as politicians it will do; but some
of us haven't forgotten how the
"ladies" were treated by a caucus in
a great "political" convention in St.
Louis not many years ago. There
is far more poetry than truth in
some things printed these days.

Those two Virginia Methodist
laymen at the Washington Ecumenical
Council who were "so dis-
gusted to hear on the same day, the
same sermon from two different
preachers" probably don't stay
much in the range of any theological
seminary, else they might not
have met with so new an experience.
The probability however is,
that in the case of those two preachers
there was not, in either case so
painful an appearance of a misfit as
sometimes happens in the other

We have been around a good deal
in our time and have seen lots of
things grow to maturity, and we
give it as our opinion that the dis-
positions of many people are seri-
ously injured if not ruined by the
scolding and flogging of their pa-
rents when they were children.
Then the reverse is equally true.
Pleasant mannered parents make
pleasant mannered children. Come
now, you that scold and fret; it is
certainly found him all of that and
much more.—"We are all well,
thank you, we have certainly found
him all of that and that
is just cannot be pleased. He is at
the time growing about our pastor
or something. What must we do
with him?" Sit down on him hard
and heavy and often. In the mean-
time live in the hope that he may,
some day, get to that place where
he and all the rest of us will never
be displeased. We are glad he does
not live in Mississippi.—"Our
brethren are making the same in-
quiry. We struck at a venture on
general principles, and had no idea
of being personal. We said any
brother who gets miffed. You are
not mad with your pastor, or any
one in your church, we are sure.
But, beloved, if you are hit, try to
amend your ways. Sam Jones says
if you shoot into a pack of dogs the
ones you hit are sure to howl.—
Some of the best men we have
are in the country, and some of the very
best churches are there too. Yes,
and many of our most loyal, hard
working pastors serve these churches.
God bless the country brethren.
We know how it is, for we have
lived in the country and served
country churches and never served
them as loyal as the church over
which the Lord has placed you.—

A Baptist preacher and an editor of
Tarboro, N. C., had a fight last week
because the latter misrepresented
the former in his paper, and refused
to correct the statement. The editor
got the worst of it. We are in no
way disposed to fight a preacher—
nor any one else.—Rev. E. L.
Wesson says of his church: "They
not only pay their pastor what they
promise, but have each year paid his
expenses to the Conventions, and
besides, have given him a purse
filled with money each Christmas."
Come, brother Wesson, will you not
divide the contents of that purse
with your less favored brethren?
Some of us have never seen a full
purse in all our lives, much less have
such a thing given to us. We know
you are generous to a fault, so we
shall live in expectation.—A most
thoughtful and competent Baptist
layman said to us recently: "Dr.
Womack is such a fine writer he
ought to be connected with THE RE-
CORD. He is just suited for such
work." He is connected with us,
and will continue to enliven our col-
umns. Many may not know it, but he
was for some time an editor.—
THE RECORD is drawing out some
of the finest talent, as is evident

from the way it is securing contribu-
tions." Yes, and we hope to keep
the brethren at it.—Let Billy
Patterson talk to us. We want to
hear about "root" for "route" and
other things." The way is open for
him. Some years ago Prof. Leavell
told the young preachers of Clinton
that if they talked about "roots" for
routes during vacation, some of
the old brethren would take a pine
root to them.—Spurgeon was
offered \$50,000 if he would come to
America and deliver fifty lectures.
He said, "No; I will stay in London
and try to save fifty souls."—
trouble to see what it was that made
his ministry a success.—"It is
very easy to criticize." O, yes, it is.
But did it ever occur to you that
there were some things which de-
serve the severest criticism? It is
so easy to berate the critics when you
get your deserts and pose yourself
as a martyr.—Rev. Dr. John Wil-
liam Jones was not so well pleased
because the Biblical Recorder wished
to know what he, as the eulogist of
the veterans of the Lost Cause,
would have to say of the famous
Liberator supporters, Generals Early
and Beauregard. We hope the Doctor
will not let Bro. Bailey disturb him
to such an extent as to cause him to
neglect these noted men in his com-
ing memoirs.—Dr. W. E. Hatchet
tells the Examiner that he spoke re-
cently to the members of his church
on "The private character of the
great London preacher." It will be
remembered that Doctor Hatchet
spent some time with Mr. Spurgeon
during a visit which he made to London
a few years ago. His published
letters at that time, telling of his
association with Spurgeon and giving
glimpses into his home life which
were splendid.—"One or two thick
headed or capricious men, great in
nothing except in conceit, can easily
drive a pastor out of a small country
church."—W. E. HATCHET in Ex-
aminer. We know a fellow who can
move a pastor every time unadvised,
and his church is a large country
church. He has blown up every
preacher the church has had since the
war, and the result is that the
church is about to go to ruin.
"We have a man in our church
who cannot be pleased. He is at
the time growing about our pastor
or something. What must we do
with him?" Sit down on him hard
and heavy and often. In the mean-
time live in the hope that he may,
some day, get to that place where
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them as loyal as the church over
which the Lord has placed you.—

Regular preaching services were
held by the Pastors, morning and
night, and congregations were un-
usually fair. Dr. Hackett was at
Forest; Elder Cuipper at his
stated appointment. Dr. Gambrell
seems to be in Texas. By the way,
the Western Baptist has been pur-
chased by Messrs. Smith and Cran-
fill; its name changed to "Baptist
Standard" and is to be moved soon
to Waco; announcing its expecta-
tion of securing Bro. Gambrell in
the syndicate as co-editor. So it
seems that changes are always
awaiting us, and Texas still draws
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Meanwhile Messrs. Percy and
Gambrell have started and are keep-
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Through the kindness of Bro.
Chas. G. Dillott at the Seminary,
the Chronicler has secured a copy
of "The Choice," the new Baptist
Hymn by Dr. Manly. It meets a
want long felt in many of our
churches; as it contains most of the
old hymns which we love and much
of the old music which is dear to us.
And then the book will only cost
40 cents, both music and hymns.
Our churches are drifting into the use of undenominational
hymn-books, and need to return to
the use of Scriptural hymns. We
are told that the pastor of the
Grenada saints, and found them as
loyal as the church over which the
Lord has placed them. They are
learning none of the old hymns
and very little church music. Suppose
we call a halt.

In the near future there will be
an exodus from Baptist churches
unless there is a check put upon
innovations. Some other denomina-
tions allow what many now call
"harmless amusements"—such as
dancing, card playing, theater go-
ing and moderate drinking, which
we think are inconsistent with
piety and spirituality. The leaven
has already been put into the great
Baptist body, and is working mightily
among the young people. What-
ever may be the cause of this, it is
not too soon to halt.

If an officer or teacher in the Sun-
day School practices things at vari-
ance with Scripture injunctions, will
not the example ruin the effects of the
precepts set forth?

Boys are told not to frequent sal-
oons, theaters, etc., and not to
smoke cigarettes, yet possibly the
scholars see their teacher or super-
intendent practically so doing.

Girls see their teachers in the
dance, at the card table or at the
theater, and the influence

of the world over them is great.

At Charlotte I met several of the
brothers, among them Bro. Austin,
of the Olivet Baptist church, who
has done a grand work in this city
within the last year. Bro. Austin
struck me as being the man after
my own heart. I regret that I did
not meet the Rev. Dr. A. G. Mc-
Manaway, of the First, or Tryon
street church. I am sorry, for I
have not seen Mr. since the D. D.
lightning flashed across his pathway

EDITORIAL CORRESPONDENCE

My last was from the land of the
palmetto and the pine, where I saw
good growing in a country famous
for health and longevity. Upon my
return the connection at Columbia,
S. C., was so close that I did not
have time to call upon Rev. Dr. W.
C. Lindsey of the First church, and
spend the usual pleasant hour with
him and his charming family. I
never pass that way without seeing
him, and I regretted it only the
more this time because of the fact
that he has recently been very dan-
gerously ill. He had himself given
up to die, so I was informed by one
of his brethren, but his friends rallied
him and he determined to make
a desperate effort to recover, and he
is now considered out of danger. He
is one of the brave men who wore
the gray for four years. At one
time during those trying days, he
was left by the roadside to die, and
heard the decision of the physician
when he declared, "It is useless to
trouble him, he cannot live." But his determination was so great
that he would not give up, and he
lived to see the end of the desperate
struggle, and at its close to enter
that war which will last until the
Son of Man shall come the second
time without sin unto salvation.
Converted just after the war, he
joined the Seminary with one lung
completely solidified, graduated, and
in spite of ill health he has gone on
preaching Christ and pressing his
investigations until competent
judges, who knew his attain-
ments, pronounced him one of the
most scholarly men in the South.
And yet his wide range of learning
has not in the least diminished his
power as a preacher. To my mind,
in all the best elements of preaching—
simplicity,unction, deep spiritual
glow and moving power, he
stands next to John A. Broadus.
When Lindsay preaches I feel that a
man is talking to me who has just
come down from the mount, and my
heart burns within me as did the
hearts of the disciples when the
Lord talked with them. When I
was leaving Carolina to make my
home in Mississippi, I gave my
advice to his son, in giving some
advice he took occasion to refer
to his own experience. "For a
time," said he, "I was ambitious to
be a scholar, and I worked with all
my power in that direction; then, I
decided to know all I could of science,
and I put in several years
hard work along that line. Finally,
three years ago, I was at the State
fair in this city, and as I looked up
upon the vast crowds coming and
going I said, 'I am going to give it
all up, and make the very best
preacher of the gospel that I possibly
can.' At once the empty pews
in my church filled up and my house
has overflowed ever since." He was
for some time my pastor, and I
thought his preaching all that could
be demanded; but what must it be
since he made this decision? I write
this not in fulsome praise of my
beloved friend and brother, but with
the hope that what I have said of
him may be read by some who will
be inspired by his example to sur-
mount difficulties and to place high
above all the preaching of the
gospel of God's dear Son. O that young
preachers could always feel that to
preach the gospel as did Spurgeon,
did, and as Broadus and Lindsay still
preach it, is the very highest at-
tainment of which mortals are capa-
ble of making! A youthful editor of
a secular paper announced last week:
"Charles Haddon Spurgeon, the
learned English divine, died last
Sunday night." I rebuked when I
read that. It was not just. I said
what he editor does not know what
he is talking about. Spurgeon was
far above learning as the world
knows it. The greatest preacher of
the world—I will not desecrate his
memory by calling him learned di-
vine—is dead.

NORTH CAROLINA.

In a few hours I was in the Old
North State, and after seeing the
outlook I was prepared to agree with
the brother who wrote me that
times were hard in "tarheeldom." It
was a great pleasure to meet the
Rev. Dr. Curtis, who lives at Pine-
ville and preaches to Flint Hill, a
large country church. He gives all
of his time to this noble church. He
is a good fellow and a first rate
preacher. His fleet-footed horse,
Ned, seemed to know his old master,
and carried me in a short while to
the home of my father-in-law, R. G.
Kendrick, Sr., where I spent most
delightfully two nights and a day.

At Charlotte I met several of the
brothers, among them Bro. Austin,
of the Olivet Baptist church, who
has done a grand work in this city
within the last year. Bro. Austin
struck me as being the man after
my own heart. I regret that I did
not meet the Rev. Dr. A. G. Mc-

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street church. I am sorry, for I
have not seen Mr. since the D. D.

CHARACTER.

It's not the spasmodic act, the great performance of a day, the lucky strike twenty times and sons. They never so shrewdly made, by which we express our religious feelings. The other means, uniting the soul, so often and unfeigned with design, that we heed it not. The love is set to nature, not to art, passing all outward show by special art, yet forth. We're taken back to root and fountain, the real inner self of me. Eaten good and bad, as fact may be. See the photograph, our accidental greatness, our unfortunate fall, our unavoidable roughness, our susceptibility to all. They go for might in this setting. It's the real self they're taking.

—
CHURCH FAIRS, ETC.

Find the following from THE RECORD of November 13, for the purpose of noting a few points:

"We are not much in favor of raising money for any religious purpose by festivals, suppers, and such like, and think some pretty things are sometimes written against it, but we are of the opinion that there lies much harm in not raising such money in the right way as there is in doing the wrong way. So now, all of those who have undertaken to write down the supper and festival ways have also written in what they call the right way, which is for every one to buy by himself on the first day of the week, for all such purposes. That is all well enough, provided they practice their own preaching and induce their neighbors to do the same. It stands to reason that it is wrong to raise money in any way not particularly specified in the word, it is really wrong to raise it by the particularly specified ways. Now, brethren, those of you who write against the festival method—as you make the impression that you practice the Bible method, suppose you write an article to the *Young Christian*, and then tell the rest of your brethren just how you do it, how it may be done, and how you succeed at it, and how it works among your people.

"It can be so easily people will not raise money in the right way, does that justify them in raising it in the wrong way? surely not. Such reasoning will not do.

REMARKS.—Our brothers three annotated replies were gotten off, we suppose, as the boys at play say, "to get a running start." If by so doing he was the better prepared to "launch out into the deep," whence he went, and if he derived any comfort from it, we wish him well. Only this, we did not by "reasoning" or even intimation, seek to make it appear that he does it, "not how it may be done." I will promise to write the article requested for the very next issue of *The Record*, and tell how I practice the Bible method of raising money. "Practice their own preaching." Let us see the man who does it.

"But I claim that the statement that the opposers of church festivals, etc., advocate only one way, viz., "Every one to lay by him in store on the first day of the week," is not the whole truth. We do advocate that with those who have a regular weekly income; but there are certain fundamental principles regarding Christian giving which are very plainly laid down in the Bible, and upon these we stand or fall.

"The first of these is found in Acts 11:29, "Then the disciples, every man according to his ability, determined to send relief, etc. And in 2 Cor. 9:7, we have: "Every man according as he purposeth in his heart, so let him give, neither grudgingly or of necessity, for God loveth a cheerful giver." Again Romans 12:8—"He that giveth let him do it with simplicity."

"It is clear from these that the giving should be measured by the giver's ability; should be in accordance with the purpose of his heart or mind, and should be done cheerfully, willingly, and with simplicity or liberality.

"Now, all of these are wanting in church festival. Not one of those who purchase the articles sold in these, gives one cent to God; for if he gets the worth of his money, he has given nothing, and if he does not get what he pays for he is defrauded, and that cannot be called giving.

"I firmly believe that these things are sinful, because:

"They train people in this way of raising money, and do away with the grace, the blessing which comes through cheerful giving. God wants our gifts, not because He needs them, but because we need to bring them to Him.

"2. They are demoralizing in their influence and tendency. No matter how careful you may be, the drift is toward the world, and its ideas will gradually work their way into the entertainments. One evidence of this demoralizing influence is found in the fact that no pastor is willing to have a church festival during a revival. He'd as soon have a circus. That the tendency is demoralizing is evident to all who have observed the workings of these things. They usually start out with a harmless supper or dinner; then it's added a fine cake, cake, doll, etc., which is voted to

the most popular young lady, to the handsomest young man, or the prettiest little girl. After this comes a raffle, grab-bag, theatricals, dances, etc. I have known all these things done by churches, and every church went into it step by step. It may be said that because some have carried these things so far is no argument against those who have not. But if the tendency is towards the evil, then the thing is wrong. Christians have no business to do anything that tends to evil.

"One of the most specious arguments advanced by the advocates of church festivals is: "What possible harm can there be if a person buys a ham, cooks it, bakes some bread and makes sandwiches, sells them and gives the money to the church?" I answer without hesitation, none in the world. But who ever saw the thing done just that way? That is the ideal; here is the practical. A number of persons agree to club in and have a church festival, bazaar, supper, fair, tea, (orange, pink, etc.) charades, concerts, &c; and all this is done in the name of some church, a number of whose members have a part in it, and *perhaps*, entirely opposed to such things.

"Very few, if any, of the persons engaged in these things would sell refreshments in their own names, and then give the money to the Lord, but the name of the church is used to give character to the business, and as an excuse for engaging in it.

"I believe the Christian women who do these things intend for the best—they are among our most conservated Christian workers, and I honor them as such; but I believe they make a mistake, and it results in harm.

"I will say in conclusion that the editor of *The Record*, whatever may be his views, has made an apology for festivals, suppers, and such like, and thereby encouraged their continuance. And many pastors who profess to disapprove of these things, actually apologize for them and encourage them.

"The lottery, progressive euchre, etc., are wrong, but I fail to see that they exceed some of the schemes adopted at church entertainments.

JNO. T. BUCK,
Jackson, Miss.

REMARKS.—Our brothers three annotated replies were gotten off, we suppose, as the boys at play say, "to get a running start." If by so doing he was the better prepared to "launch out into the deep," whence he went, and if he derived any comfort from it, we wish him well. Only this, we did not by "reasoning" or even intimation, seek to make it appear that he does it, "not how it may be done." I will promise to write the article requested for the very next issue of *The Record*, and tell how I practice the Bible method of raising money. "Practice their own preaching." Let us see the man who does it.

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"The first of these is found in Acts 11:29, "Then the disciples, every man according to his ability, determined to send relief, etc. And in 2 Cor. 9:7, we have: "Every man according as he purposeth in his heart, so let him give, neither grudgingly or of necessity, for God loveth a cheerful giver." Again Romans 12:8—"He that giveth let him do it with simplicity."

"It is clear from these that the giving should be measured by the giver's ability; should be in accordance with the purpose of his heart or mind, and should be done cheerfully, willingly, and with simplicity or liberality.

"Now, all of these are wanting in church festival. Not one of those who purchase the articles sold in these, gives one cent to God; for if he gets the worth of his money, he has given nothing, and if he does not get what he pays for he is defrauded, and that cannot be called giving.

"I firmly believe that these things are sinful, because:

"They train people in this way of raising money, and do away with the grace, the blessing which comes through cheerful giving. God wants our gifts, not because He needs them, but because we need to bring them to Him.

"2. They are demoralizing in their influence and tendency. No matter how careful you may be, the drift is toward the world, and its ideas will gradually work their way into the entertainments. One evidence of this demoralizing influence is found in the fact that no pastor is willing to have a church festival during a revival. He'd as soon have a circus. That the tendency is demoralizing is evident to all who have observed the workings of these things. They usually start out with a harmless supper or dinner; then it's added a fine cake, cake, doll, etc., which is voted to

the most popular young lady, to the handsomest young man, or the prettiest little girl. After this comes a raffle, grab-bag, theatricals, dances, etc. I have known all these things done by churches, and every church went into it step by step. It may be said that because some have carried these things so far is no argument against those who have not. But if the tendency is towards the evil, then the thing is wrong. Christians have no business to do anything that tends to evil.

"One of the most specious arguments advanced by the advocates of church festivals is: "What possible harm can there be if a person buys a ham, cooks it, bakes some bread and makes sandwiches, sells them and gives the money to the church?" I answer without hesitation, none in the world. But who ever saw the thing done just that way? That is the ideal; here is the practical. A number of persons agree to club in and have a church festival, bazaar, supper, fair, tea, (orange, pink, etc.) charades, concerts, &c; and all this is done in the name of some church, a number of whose members have a part in it, and *perhaps*, entirely opposed to such things.

"Very few, if any, of the persons engaged in these things would sell refreshments in their own names, and then give the money to the Lord, but the name of the church is used to give character to the business, and as an excuse for engaging in it.

"I believe the Christian women who do these things intend for the best—they are among our most conservated Christian workers, and I honor them as such; but I believe they make a mistake, and it results in harm.

"I will say in conclusion that the editor of *The Record*, whatever may be his views, has made an apology for festivals, suppers, and such like, and thereby encouraged their continuance. And many pastors who profess to disapprove of these things, actually apologize for them and encourage them.

"The lottery, progressive euchre, etc., are wrong, but I fail to see that they exceed some of the schemes adopted at church entertainments.

JNO. T. BUCK,
Jackson, Miss.

REMARKS.—Our brothers three annotated replies were gotten off, we suppose, as the boys at play say, "to get a running start." If by so doing he was the better prepared to "launch out into the deep," whence he went, and if he derived any comfort from it, we wish him well. Only this, we did not by "reasoning" or even intimation, seek to make it appear that he does it, "not how it may be done." I will promise to write the article requested for the very next issue of *The Record*, and tell how I practice the Bible method of raising money. "Practice their own preaching." Let us see the man who does it.

"But I claim that the statement that the opposers of church festivals, etc., advocate only one way, viz., "Every one to lay by him in store on the first day of the week," is not the whole truth. We do advocate that with those who have a regular weekly income; but there are certain fundamental principles regarding Christian giving which are very plainly laid down in the Bible, and upon these we stand or fall.

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the most popular young lady, to the handsomest young man, or the prettiest little girl. After this comes a raffle, grab-bag, theatricals, dances, etc. I have known all these things done by churches, and every church went into it step by step. It may be said that because some have carried these things so far is no argument against those who have not. But if the tendency is towards the evil, then the thing is wrong. Christians have no business to do anything that tends to evil.

"Then let us take a practical, composite view of this subject. I shall not lead you very deep into rhetoric or write you many pretty words, but there is one thing I shall endeavor to do and that is, to give you a glimpse of your duty and tell you that God will not be pleased with you if you fail to perform what you know to be required of you.

"The first thing I wish to do is to disabuse your minds of the idea that some Christians may live their lives out here and never find anything to do. If there is one thing that is well established it is the fact that there is no room for drones in the Christian bee-hive.

"Two nations have declared war and are marshaling their armies for a mighty conflict. One commander marches forth at the head of fifty thousand men. Could you lay your hand on a single one of those men and say the general don't care if this man fights or not? Of course not. It is precisely the same thing with each one of the thousands of soldiers in the army of the living God to-day. You can't lay your hand on the most insignificant soldier and say: Here is one for whom Christ has no work. A great many Christians say they don't think it is their duty to do certain parts of church work. For instance, to lead a prayer-meeting, to teach in a Sunday school, to help after the pastor's salary and many other things.

"If you will notice these same Christians you will find they never settle on anything as being their work. There is one proposition I wish to make to every Christian in this house: If I will help you discover your duty, you who are so anxious to know it is but who are sitting still waiting for the Lord to tell you in so many words, I say if I will help you discover it will you promise to begin work at once? I will take advantage of the situation and discover that duty for you, hoping you will have the Christian courage to do at least something.

"If you see work that should be done and it is plain that you can do that work, no matter in what line it may be, it becomes your indispensable duty to do it.

"A Christian teacher once said the only rule he had for the children was to do right. If we love God and keep his commandments we shall be progressive, thoroughly developed Christians.

"Let me say in conclusion, if this effort shall influence anyone here to write will be richly paid. I have not endeavored to amuse or entertain merely, but to impress each one with the fact that there is work for every child of Grace. And let us remember that God speaks as plainly today as he did in the days of

prophets.

"The SITUATION.

"in New York may send the democratic nomination out of that State. It is thought here that no New York man except Hill can be nominated and that his nomination will not be wise and the choice of Gorman, Palmer, Bales or some other western democrat is deemed probable.

MISNOMERS.

"A pen and ink farmer is just now advising the winter cultivation of mushrooms in house cellars. Manufacture is to be prepared in the heap by repeated shoveling to partially ferment it and then put in beds in cellars where a temperature of about sixty degrees Fall, can be maintained and there can be yes to many children.

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HOME CIRCLE.

SILENT COMFORTERS.
Eyes downcast and pale on lips—
What has vexed her ladyship?
I might ask and ask away—
Not the least word would she say.
So I mouth a pocky sweet,
From my garden trim and meat;
Look at her fresh and fair;
As she sits so sadly there,
Then in quite a little while,
As I watched, there came a smiling
Gentle all the clouds went past,
And the sunshine beamed at last.
—SELECTED.

A London paper has been gathered in answers to the question, "What is a baby, anyway?" and has just awarded a prize to the best expression. Here are some of the best answers:
"The cry of a mother's love."
"The sound by which the soul transforms the house into a home."
"A state of a thing that requires a freight of attention."
"A particle of all countries who speak the language of man."
"A pleasure to the mind, a nuisance to the other body, and a necessity to the world."
"Everything evil that you only notice by putting down."

Z. C. TAYLOR
Babia Board.

ing the eight years preceding the purchase, the Board paid some \$4,000 for rent, etc. That expense has been cut off. The native Christians could not have accumulated so much, perhaps in ten or fifteen years, impeding them in their work of evangelization.

Rio Juiz de Fora, Macelo, Pernambuco, Valencia and some other places in Brazil are sadly in need of buildings. In all the places mentioned the churches are contributing regularly for a building. In Rio Juiz de Fora a good sum will be needed. In Juiz de Fora, \$2,000 perhaps would enable the brethren to buy. In Macelo and Valencia, \$5000 such would enable them to secure a convenient building. In all these cases, correspondence would be necessary, so I can only speak approximately. Our house is a large old building which we have repaired and prepared to our desire. In it we have our Press, our schoolroom, Pastor's and Editor's office, apartments for printer and compositors, and still other rooms for rents. We are no longer renters. When the church becomes able, she can build as occasion needs. The Baptists, I think, will never regret purchasing this one and so may be encouraged to aid more.

THE TWO WAYS.

CHAPTER IV.

Then he took me along, and showed me concealed traps and covered pitfalls all along the broad way, and said to me: "These are for those who forgot God, and lie unto themselves, as it is written. Their foot shall slide in due time; for the day of their calamity is at hand, and the things that shall come upon them make haste." He took me then, on farther, and I saw that all the by-paths that I had seen on the mountain came out into the broad way. And he led me on the brow of a delightful precipice, and bade me look over, and I saw below, deep down in a vast abyss, a burning volcano. I looked up, and there I saw the whole crowd that thronged the broad way, peering over the precipice, like a mighty cataract, and tumbling down together in the abyss below. Then said my guide: "Broad is the way that leadeth to destruction. The wicked shall be turned into hell, and all the nations that forgot God."

I turned and said unto him: "Who are these that toll so resolutely up the hill, and whither go they, and what is that object on which they all gaze so steadily at the top of the hill? And he took me around another way, and showed me a great city, whose towers and battlements and palaces, and mansions, shone in the rays of the sun, glittering with gold and precious stones; and he said unto me, They seek for a city of publications, whose builder and maker is God." "Have they ever seen this city?" I inquired. They look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

When he said this, he took me to a high place, where I could see the whole length of the narrow way that led up the mountain, to the very top, and there I beheld a luminous object, in the form of a cross, which shone above the brightness of the sun in the heavens; and then I clearly saw that this was the guiding star and beacon-light on which every eye was intently gazing, as the pilgrims made the steep ascent. And while they kept their eyes on this, their step was light and firm, the way was clear before them, and their countenances were lighted up with joy and hope. Then spake my guide again unto me, saying: "God forbid that I should glory, save in the cross of our Lord Jesus Christ;" and he vanished out of my sight. And as I stood gazing after him, wondering where he had gone, my eye fell upon a little book, which I found he had left by me, and I sat down upon a rock near a bubbling fountain, and began to read here and there in the book; and as I read I thought—oh, the nation, or the man must be truly blessed, governed by no other law than those of this blessed Book. Where now, is all the bread you have cast upon the waters?"

The old, white-haired man locked up at his wife. He was, indeed, bent down with years, and age sat trembly upon him. Jacob Mansfield had been a comparatively wealthy man, and while fortune had smiled upon him he had ever been among the first to lend a listening ear and a helping hand to the call of distress. But now misfortune was his. Of his four boys, not one was left. Sickness and failing strength found him with little, and they left him penniless. An oppressive embargo upon the shipping business had been the first weight upon his head, and other misfortunes came in pitiful succession. Jacob and his wife were alone, and gaunt poverty looked them coldly in the face.

Jacob Mansfield raised his trembling finger towards heaven.
"Ah, Jacob, I know God is our friend; but we should have friends here. Look back and see how many you have befriended in days long past. You can bear upon the waters with a free hand, but it is not yet returned to you."

"Hush, Susan, you forget what you are. To be sure I may have hoped that some kind hand of earth would lift me from the cold depths of utter want; but I do not expect it as a reward for anything I may have."

Though we preach the gospel without price, hardly the most enthusiastic would favor building in every town, but in places, and in proportion as God raised up pastors and congregations. Neither would we favor building fine structures, but plain ones, and even in these cases, requiring that few native Christians in that place give a half or fourth of the cost. These first buildings should be in the larger cities, and as God raised up congregations around the cities, those who had their house given them should be taught to aid other present weaker churches.

In Brazil the Baptists have only one building; that is in Bahia. The Board gave \$1,000 and the natives gave \$1,000. The Board has no more expenses with this church; i.e. it pays no more rent, lights, etc. Dur-

the celestial, terrestrial, and eternal worlds; and the origin of the angelic myriads, human tribes and devilish legions. It will instruct the most accomplished mechanic and profoundest artist. It will teach the best rhetorician, and exercise every power of the most skillful arithmetician (Rev. 13:8); puzzle the wisest anatomist, and excise the nicest critic. It is a book of lives, a book of voyages, a book of truth. And that which crowns all, is that the Author is without partiality, and without hypocrisy; in whom is no variableness or shadow of turning. My young friend, read it, be it ever so little, it follows its teachings; it is the Bible.

CONCLUDED.

A REFLEX INFLUENCE.

A story is told of two travelers in Lapland, which throws more light on the art of being happy than a whole volume of precepts and aphorisms. Upon a very cold day in winter they were driving along in a sledge, wrapped up in furs, from head to foot. At last they saw a poor man who had sunk down, benumbed and frozen in the snow.

"We must stop and help him," said one of the travelers.

"Stop and help him," replied the other; "you will never think of stopping on such a day as this! We are half-frozen ourselves, and ought to be at our journey's end as soon as possible."

"But I cannot leave this man to perish," rejoined the humane traveler; "I must go to his relief," and he stopped the sledge. "Come," said he, "come, help me to rouse him."

"Not I," replied the other, "I have too much regard for my own life to expose myself to this freezing atmosphere any more than is necessary. I will sit here and keep myself as warm as I can till you come back."

So saying he resolutely kept his seat, while his companion hastened to the relief of the perishing man whom they had providentially discovered. The ordinary means of restoring consciousness and activity were tried with complete success. But the kind-hearted traveler was so intent upon saving the life of a fellow-creature, that he had forgotten his own exposure; and what was the consequence?

Why, the very effort which he made to warm the stranger warmed himself. And thus he had a double reward. He had the sweet consciousness of doing a benevolent act, and he also found himself glowing from head to foot by reason of the exertions he had made. And how was it with his companion? He was almost ready to freeze, notwithstanding all the efforts he has been making to keep himself warm.

WOMAN'S AND YOUNG PEOPLE'S MISSION SOCIETIES.

Please to bear in mind that the third quarter of the conventional year closes April 1, and all Societies desiring a place in the report to the Woman's Missionary Union at Atlanta the 6th of May, must send in their reports as promptly as possible after April 1.

There has been some complaint that the Societies had not been notified when to report. Blank forms are always sent out by the Central Committee month before the close of the quarter; this is a notification. Last week Centennial literature and blank forms were mailed to every Society and to every vice-president in the State. If any fail to receive this package, please apply to

Mrs. NELLIE D. DEPREE,
Cor. Sec. & Treas. Cen. Com.
Clinton, Miss.

IM.

BREAD UPON THE WATERS.

BY SYLVANUS CORB, JR.

"Ah, Jacob, now you see how all your topes are gone. Here we are, worn out with age—all our children removed from us by the hand of death, and are long we must be the inmates of the poor-house. Where now, is all the bread you have cast upon the waters?"

The old, white-haired man locked up at his wife. He was, indeed, bent down with years, and age sat trembly upon him. Jacob Mansfield had been a comparatively wealthy man, and while fortune had smiled upon him he had ever been among the first to lend a listening ear and a helping hand to the call of distress.

But now misfortune was his. Of his four boys, not one was left. Sickness and failing strength found him with little, and they left him penniless.

An oppressive embargo upon the shipping business had been the first weight upon his head, and other misfortunes came in pitiful succession. Jacob and his wife were alone, and gaunt poverty looked them coldly in the face.

"Don't repine, Susan," said the old man. "True we are poor, but we are not yet forseen."

"Not forsaken, Jacob? Who is there to help us now?"

Jacob Mansfield raised his trembling finger towards heaven.

"Ah, Jacob, I know God is our friend; but we should have friends here. Look back and see how many you have befriended in days long past. You can bear upon the waters with a free hand, but it is not yet returned to you."

"Hush, Susan, you forget what you are. To be sure I may have hoped that some kind hand of earth would lift me from the cold depths of utter want; but I do not expect it as a reward for anything I may have."

The Presbiterians who have been in Brazil over 30 years have built several churches and helped to build many more, but the natives are taking it up and are now building mostly by themselves, with a number of other good works going on. What is needed is a good missionary who will teach the native Christians their duty. Those who are not truly Christians are not going to be lost; be a little good will and good works. Evil men will abuse the best and poorest blessings.

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ing the eight years preceding the purchase, the Board paid some \$4,000 for rent, etc. That expense has been cut off. The native Christians could not have accumulated so much, perhaps in ten or fifteen years, impeding them in their work of evangelization.

done. If I have helped the unfortunate in days gone by, I have had my full reward in knowing that I have done my duty to my fellows. Oh, of all, the kind deeds I have done to my suffering fellows, I would not for gold have one of them blotted from my memory. Ah, my fond wife, 'tis the memory of the good done in life that makes old age happy. Even now I can hear again the words of those whom I have been blessed, and again I can see them.

TO BE CONTINUED.

TWO MOTHER HEARTS.

A woman with an infant in her arms and two cubby, roughly dressed children hanging to her skirts rushed up to a policeman at the central depot:

"See want my children," she gasped, pointing to a handsomely dressed woman who stood at the window gazing out on the street in an abstracted manner.

"Wants your children?" asked the policeman, "I am a friend of the child."

"She is trying to steal them," said the woman; "she want them to buy, but I sell not my own children to strangers."

"Are you sure?"

"I claim, she say she give anything to the world for those children, all she have, if I would just give her one more child, an' I mope 'fraid for her Address:

BENJ. R. CATLIN,
Atlantic Building,
Washington, D. C.
Mention this paper, 1 y.

YOU WILL FIND
upon examination that the
Graded Series
of
Lesson Helps and Illustrated Papers
issued by the
American Baptist Publication
Society,

are not only the best but the cheapest
Compare our Prices with those of
Similar Publications.

Why Order from Other Publishers?

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NOW READY. ORDER EARLY.

CLUB PRICES.

PRIMARY GRADE.

Picture Lessons, 3 cents per quarter; 12 cents per year.

Primary quarterly, 21-24 cents per quarter; 96 cents per year.

Our Little Ones, 25 cents per year.

INTERMEDIATE GRADE.

Intermediate Quarterly, 21-24 cents per quarter; 96 cents per year.

Intermediate Annual, 48 cents per year.

ADVANCED GRADE.

Advanced Quarterly, 21-24 cents per quarter; 96 cents per year.

Advanced Annual, 48 cents per year.

SENIOR GRADE.

Senior Quarterly, 60 cents per quarter; 24 cents per year.

Senior Annual, 120 cents per year.

YOUNG READER.

Young Reader, 40 cents per year.

YOUNG READER.

Young Reader, 40 cents per year.

YOUNG READER.

TO THE BAPTISTS OF MISSISSIPPI.

Since the president of the college has written an appeal in the Record, in which he alludes to the sacrifices that some of the ministerial students have undergone to come to school, I have thought it might be well to tell of some things further in that line, and then some other things.

I have purposely refrained from making many labored appeals for the cause of Ministerial Education through the paper, choosing for obvious reasons to make direct appeals to the pastors and churches through the mails, and the brethren in every part of this great State know whether or not the Secretary has been asleep to the situation.

That the student for the ministry ought to be willing to endure hardness and to undergo hardships in the training period of his life, is doubtless accepted by all as the best thing for him. But the denominational should not require this as a penalty for a scant assistance it proposes to furnish. Rather, no more privations should come upon him than that which incidentally belongs to student life. (The lot of the ministerial student is hard at best.) Talk about sacrifices the missionaries in foreign fields make! They do make great sacrifices greater than most of us will even know and appreciate; but I doubt if they make more sacrifices in the line of self-denying living than many of our young ministers here in Mississippi College. The missionary receives his support regularly, promptly, and fully, the preacher, student—the beneficiary—is sustained only in part at most, and often times he is denied many of the necessities of life, not to speak at all of luxuries necessary to health and comfort. Who among the noble and worthy would be willing to live from the support of eighty cents a week but a young preacher struggling in his poverty for an education.

Brother, let me tell you of some sacrifices our boys are making. A young married man came to us in January, exhausting his limited resources in getting here with his wife, he expected to be assisted by the churches of his Association. This hope utterly failed him, and the Board, in view of the small amount of funds coming in was not able to help him and he was compelled to turn away to the earning a living by secular labor and nothing daunted him, he hopes to be able to enter school at the next opening. This looks like moral earnestness worthy of generous recognition.

Another. A married man with a wife and three children, came to us last fall, on the promise of support from his Association to the amount of nearly \$200. He sold out his limited effects and got here with less than \$50 for beginning house-keeping. After five months of school life he has received less than \$75. This for house rent, fuel, lights, books, provisions and etc. But the brother is still alive; that is he is not dead, though he looks care-worn.

But this is not all. We have another brother with us, a married man with wife and three children, who came to us with no other dependence than the uncertain help which our general treasury affords. His cash money was expended in fitting out a little home; and somehow by a rigid economy he has held on, and has been regularly attending school, sustained by the meager allowance of \$8.50 per month and a share in an occasional box of provisions. (Would that our good sisters could send in more of these boxes.) This brother is a man of promise; he is deeply pious; his faith is noble and God-honoring. His burden could be greatly lightened by the help of liberal brethren, and then there would be enough left to break down the spirits of one of less courage and determination.

Another ministerial student, after having his house rent paid by the Board, is furnishing himself and wife with five dollars a month.

Of the forty-four ministerial students enrolled, seven of them are married men; and four of these are living on allowances so pitifully small that it is next to suffering. They supplement the limited resources by work, gardening, wood chopping, mechanic work and etc, thus taking valuable time from studies, which, for economy of time and money, they can afford to neglect the warning?

ITEMS FROM GILLSBURG.

Everything has been very much pressed here all the fall and winter, owing to the exceedingly low prices of cotton. Still, we are moving on. The school is small, but doing good work.

Our religious work is in a very good condition. Sunday School and prayer-meetings are kept up. We also have a Young People's Missionary Society. We will hold a meeting in April. Bro. W. A. Gill and wife, with our church recently, by letter from Oak Ridge, La. We are glad to get them back.

Mrs. T. U. and J. B. Gill have also moved here and opened business.

Weather fine and fruit trees blooming. T. C. SCHILLING.

Gillsburg, February 25.

GRACIA.

Received from Bro. J. T. Christian, \$2.00, sent by Peach Creek Sun beans for payment on home. Many thanks to the Sun-beans. Also a good donation from Bro. J. A. Hackett. Thanks to all from our friends and myself. God bless you all in the good work. Fraternally,

DAVID BURNEY.

Ackerman, Miss., Feb. 24, 1892.

THIS IS FOR YOU—PLEASE READ IT.

The trouble is upon us, and the question is, what shall we do? The church is full of gripe in an aggravated form. Now what will cure it? We speak with authority and have positive proof furnished us of hundreds of cases cured right here at our doors, among our best known people, who have been sick and permanently cured by the use of King's Royal Crème. If taken in doses of two teaspoonsfuls in half glass of water, as hot as can be taken every hour, we guarantee a cure. It is pleasant to take as lemonade. Our testimonials as to the above we will furnish on application. For sale by all reliable druggists. King's Royal Crème Co., Atlanta, Ga.

The Board needs at once the funds

from unpaid pledges and subscriptions; the work should be sustained upon a more liberal basis. We have been stinted until there is the withholding of more than is meet that tendeth to poverty. We are crippled in our efforts to meet the demands for a better trained ministry. This condition of things is worse for the student than for us. The limited and uncertain support he receives burdens him with a deep anxiety, and causes him to live in a constant state of apprehension of a financial breakdown. This is by no means a favorable condition for study.

Moreover, we are not able to hold the beneficiaries which we approve and accept. Every year some have to withdraw from school in the midst of the session for the want of the necessary means. Already two or three have had to yield to the inevitable, and go away into secular callings, in the hope of being able to return with means for helping themselves; but the greater number thus going away never return. A college course interrupted through eight or ten years, as it has often been with some of our ministerial students, is not the training which one gets out of a four years course of unbroken study. Every educator in the land knows that; and would that the churches of our Zion could more fully appreciate the difference.

Brother, many of you in answer to my appeal have promised to help early in the spring. That time has come and we are in distressing need of it.

Thirty-four young preachers are now being assisted by the Board at an outlay of about sixty dollars a week. No benevolent work engaging us is so modest in the amount required; none is so far-reaching as that of preparing our young preachers for their life work. Money thus invested in a chosen servant of God is perpetually at compound interest, returnable to the investor in heavenly treasure at the great Day of A-sizes.

Please forward contributions to the undersigned at the earliest time possible.

Your servant in the work,

S. M. ELLIS, Secy.

Clinton, Miss., March 7.

The Mother number of BABY-BOOD, the Mothers' nursery guide, contains an article on "Getting the Teeth—First and Second," by the medical editor, Dr. L. M. Yale, which corrects certain misapprehensions as to the teething process and the troubles which are popularly supposed to accompany it. Similarly helpful medical articles are "The Care of Delicate Children," by Dr. H. D. Chapin, and "Cuts and Scratches," by Dr. H. Power. An alleged "sore cure" for diphtheria is also discussed by a competent medical writer. Of most general interest, perhaps, is a curious article on "What Shall Be Done with Him?"—an account of a completely unmanageable though not at all vicious boy, which is sure to give rise to considerable discussion. In the "Mothers' Parliament" we find letters on such topics as "Our Children's Playmates," "An Aid to Sleep," "The Duties of an Invalid Mother," "A Cause of Protruding Ears," "Sleeping on the Stomach," "Answering Children's Questions," etc. There are descriptions of many useful contrivances and nursery novelties, and the usual questions and answers in the department of "Nursery Problems." \$2.00 per year. Address for sample copies the Babyhood Publishing Co., 5 Beekman Street, New York.

THE FOLLOWING ARE

MARRIED.

At the Baptist church in Pickens, Miss., February 23, by Rev. R. G. Porter, Mr. Jno. J. Tucker and Miss May Butord.

At the residence of Mrs. Lucy Eaton, February 11, 1892, by Elder T. E. H. Robinson, Mr. W. P. Martin to Miss Maggie Eaton.

At the Baptist church in Columbia, Miss., by Elder T. E. H. Robinson, on December 21, 1891, Mr. W. L. Grierson to Miss Grace D. Dale.

By the writer, at the residence of the bride's mother, near Morgantown, February 3, 1892, in the presence of a large number of friends, Mr. C. Y. Ales and Miss Willis Hobcome. Attendants—Mr. Joe Whitten and Miss Agnes Darham. Mr. Graves Hewitt and Miss Vivian Bunch. W. H. B.

In the Magnolia Baptist church, Sunday, February 28, 1892, Dr. B. F. Holmes, of Franklin, La., to Miss Geneva Carter, of Magnolia, Miss., Rev. W. F. Y. Thorpe officiating. Attendants—Dr. B. F. Briley and Miss Annie Morris. Mr. J. A. Starkman and Miss Mamie Carter.

INDORSED.

I endorse what Brother Buck says about the State School for the Deaf at the State School for the Deaf, and would add that any one who attends it and expects to be benefited, will not be disappointed. If, however, they go to the right school, they will find material enough for them. In the large assemblies there are those who say and do silly things. Sandy School workers attend the Convention at Oxford. J. P. Brown.

The Rev. Francis Macnamara, of the Masses, Randolph, N. J., has been a great blessing to us. He has been very useful to us, and his influence has been felt by many, and it is to be hoped that he will be a great blessing to us. However, I am not sure which have been prolonged; his life might have been shortened.

It is refreshing to think that there are other good preachers, both broad and narrow, who are active today, but who might have been in their graves had it not been for the wonderful remedy which Mr. Spurgeon longed to take, and which they did take and were saved.

The Rev. George Washington Bevan, of London, says: "Love my present health, even my life, under God, to the use of Warner's Safe Cure, but my present mind disdains me nothing. However, I am not so weak as to be easily led by him that I could not recover. I resolved to say this great remedy, I am happy to say that the result of the use of this safe and reliable medicine, indeed, incredible, and I realize that I shall be able to enjoy life for years to come."

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